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commonweal

AGGIORNAMENTO HAS FAILED

IS THE VILLAIN RADICAL CATHOLICISM?

JAMES HITCHCOCK

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PETER STEINFELS

VARIATIONS ON A THEME

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NEWS & VIEWS

Proliferating at Home

Those who tend to downgrade the threat which nuclear power plants hold to the environment should guard tongues after Charles Luce's annual briefing for the media.

For some time, environmentalists have been pressing the question of thermal pollution and warning that by 1980—when nuclear power plants will be requiring 200 billion gallons of water per day for cooling purposes—virtually every large fresh water system in the country will have to be tapped to meet the requirement.

The warning has been generally dismissed as another neurosis of ecologists.

So what does Luce reveal?

Luce, who is chairman of New York's Consolidated Edison Company, announces that by the 1980s Con Edison will be building its nuclear power stations 10 miles at sea, because by then shoreline and inland plants will have used up all the cooling waters.

The implications are staggering.

This means that just a decade from now nuclear power plants will be about the destruction of the oceans, as now they are in an advance stage of destruction of such priceless water sources as the Hudson River, Lake Michigan, the Connecticut and Ohio Rivers . . . through thermal pollution.

What thermal pollution does to waters is to change their basic character at distances several miles from the point of cooling-water outflow. The waters are warmed 10 to 20 degrees above normal; water oxygen is dissolved; sea and shoreline plant life altered; fish and animal life are destroyed. There is also the danger of radiation build-up in the cooling source.

If these were the only problems connected with nuclear power plants, it would be reckless to be pushing ahead with their proliferation. But they're not. There are many more dangers . . . specifically, the possibility of nuclear "accidents"; an inevitable increase in man's radiation intake (with increased susceptibility to cancer, leukemia, genetic disturbance, etc.); radiation-element build-ups in food chains; the uncertainties surrounding storage and disposal of radioactive wastes (an earthquake could disturb a nuclear cemetery and set off a devastating nuclear shower).

Yet, as of Dec. 31, 1970, some 20 nuclear plants were operational in the U.S., and no less than 91 were in the planning or construction stages. Of tax dollars allocated for power, 84 percent is channeled into nuclear development. Every other method of electric power generation is starved for funds or heavily taxed in development.

In other words, nuclear generating power is at this point a given of domestic public policy; the nation is rushing ahead with something the implications of which can now be but barely grasped.

A few persons are seeking to halt the headlong rush into nuclear power plant development. Senator Mike Gravel has introduced a bill providing for a moratorium on construction of nuclear plants and a thorough review of the issue; Senator Marlow Cook has revived a Congressional resolution for nuclear-power-plant review; Rep. Ogden Reid has presented legislation calling for a national power-plant-siting plan *before* additional nuclear plants can be built.

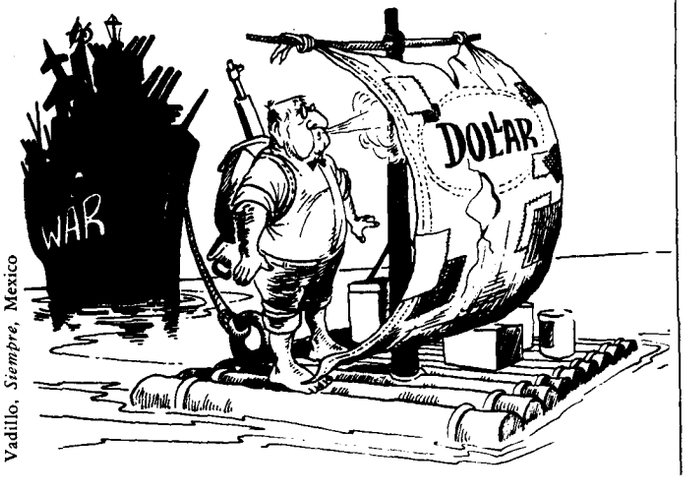
But for these people to get somewhere, they need the backing and encouragement of a concerned citizenry. In this context an organization called Independent Phi Beta Kappa Environmental Study Group is promoting a letter-writing campaign to Congressmen and Senators on the issue. It's an urgent effort, meriting full support, if the nation is to escape the effects of a domestic nuclear proliferation which, with the convergence of just a few elements, could produce results as catastrophic as those of a military disaster.

Calley & Two Bishops

The Calley incident didn't bring many assertions from individual Catholic bishops, but those it evoked were strategically located.

In Mendel Rivers Territory, Bishop Ernest Unterkoefler called the people of Charleston to a day of repentance and prayer with a statement deploring the "indiscriminate killing of noncombatants" and calling for peace now (". . . there seems to be no better course toward peace than the cessation of our military presence and cooperation in Southeast Asia"). Bishop Unterkoefler didn't cite Calley by name, but the point was plain.

In Wallace Country, Bishop John May of Mobile was direct. ". . . what he [Calley] did that day must be condemned," Bishop May wrote in the diocesan newspaper. "He committed a crime against the law of God, the law of all civilized men, and the honor of his country . . . Neither the President nor any man may dare defend what this man did." Particularly gutsy comment considering the leads of Governor Wallace.



Vadillo, *Siempre*, Mexico

Chicagoiana

Saul Alinsky adds a footnote to Chicago Catholic history in his *Nation* review of Mike Royko's *Boss: Richard J. Daley of Chicago:*

"Royko mentions the moronic level of Chicago's Police Intelligence Unit. This reviewer can add another item. Chicago Police Intelligence records show that $150,000 received by this reviewer to organize the city's Woodlawn black ghetto came from Moscow. It can now be told that it came from the late Albert Cardinal Meyer, Archbishop of Chicago. Chicago Police Intelligence will now assume a link between Moscow and Chicago's Catholic Chancery. If you think this is absurd then you don't know Chicago's Police Intelligence Unit."

Odds and Ends

—*New York Post* columnist Pete Hamill on the April 24 anti-war turnout in Washington: "If 250,000 American Legionnaires had assembled Saturday to demand the canonization of Calley, Nixon would have been on a plane for Rome by 6 o'clock."

—A gimmick to top the Agnew watch? What else but a Jesus watch? A California firm is marketing the item. It gives its address as "Opposite Disneyland." JOHN DEEDY

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CORRESPONDENCE

The Diaconate

Detroit, Mich.

To the Editors: "A New Servant Class?" and "The Hidden Thorns" [Mar. 26] give evidence that the writers are addressing themselves to fundamental questions. Interestingly, these are the same questions that the Permanent Diaconate candidates prayerfully have considered for the past two years.

John Cardinal Dearden will ordain 13 men, on June 18, 1971, who will form the "first generation" in the United States. Although the ordinandi have not completely solved these serious questions, they do present a practical everyday approach to the Permanent Diaconate and the theology of the church. This practical arrival at solutions has resulted from the counsel of their wives and families. They are characterized by a spirit that is encouraged in the conclusion of the CTSA report, which states: "Many and different problems will have to be faced. We are not asked to control the future but only to be open to it and to the Holy Spirit as he leads us toward it."

May I suggest that we might all profit if the theologians were to undertake the dialogue with the deacon candidates and their families.

(REV.) EDWARD J. BALDWIN
Director,
Permanent Diaconate Program
Archdiocese of Detroit

Calistoga, Cal.

To the Editors: The two articles on the permanent diaconate [Mar. 26] raise, as they should, the larger question of the nature, function and style of the ordained ministry. However, the obvious and important issues of celibacy and marriage, stipendiary and non-stipendiary clergy, "clerical" and "non-clerical" styles are discussed in a historical vacuum as if these questions were being raised for the first time.

Interested Roman Catholics would do well to look around at various presently

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ECLIPSE OF AN IDEA

They did not play a funeral march when President Nixon's recent message on foreign aid reached Congress, but they could have. As an idea and prime instrument of national policy, foreign aid is as good as dead. If they had played a dirge, though, who would have been the mourners? Who are foreign aid's constituents? An overburdened mother in India, a peasant doomed to die before his time in Bolivia, a child doomed to lifelong ignorance in Africa —and not one of them with a vote in the United States. A few years ago foreign aid would have had its champions in Congress, but that was before Vietnam and the periodic disclosures of CIA manipulations, intelligence maneuvers, counter-guerrilla indoctrination, etc., etc. Today the liberals who once spoke up for foreign aid are afraid to do so lest they risk plunging the United States into another Vietnam. In President Nixon's current request for $3.2 billion in aid, for example, almost $2 billion is for what is called international security assistance. Who is prepared to take an oath as to exactly what might be included under that category?

The original idea of foreign aid, then, has been debased, cheapened, sometimes perverted. When the results of a General Accounting Office investigation of the program were released recently, Senator J. W. Fulbright commented that they "tell a tale of bureaucratic woe, mismanagement and inefficiency—feebly attempting to promote a sort of updated 'dollar diplomacy.' " However well deserved this harsh judgment may be, though, it does not alter the fact that the basic concept behind foreign aid was a noble one, and a needed one. A good example of how thin is the margin on which underdeveloped countries survive is provided by the present crisis in Pakistan. Because of the civil war disruption in the shipment of food supplies, famine is a real possibility, with anywhere from 10 to 30 million people facing starvation in the near future unless something can be done quickly.

Granted, Pakistan today is a crisis situation. Many other parts of the world, however, are perennially in crisis. On our very doorstep, Latin America is a ticking bomb all set to explode, in a series of upheavals that may make Castro's revolution look peaceful. The entire area of Latin America is statistically classified as being "underdeveloped"—the only continent all of which can be so described and one which constitutes half of the Western hemisphere. There the average per capita income is less than one-tenth that of the United States, and two percent of the people own something like 70 percent of the wealth. Even in Brazil, far from the worst

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off, 50 percent of the people are illiterate, and the infant mortality rate is appalling. Despite this latter fact, Brazil illustrates very well the importance of the population problem in all this: the country now has about 80 million people, and demographers expect the population to reach as much as 200 million by the year 2000. Such facts are not universally true throughout Latin America, but they are too close to being so for comfort. Home for countless Latin American families is a one-room shack with a dirt floor and without water or sanitary facilities. In all Latin American countries the infant mortality rate is at least twice that of the United States, and almost half of the children who survive are getting no schooling at all. Many people in the United States don't like Allende's left-wing government in Chile; how do they react to the fact that in Chile 30,000 children die each year without reaching their first birthday, 20,000 of them from malnutrition?

This tragic picture is not, of course, limited to Latin America. The fact is that all over the world the underdeveloped nations desperately need to take a giant leap into the modern world. Western aid like chemical pesticides radically reduced their death rate and sent their populations soaring. Now the richest country in the world is turning its back on them, and if the United States will not help, who will?

In his foreign aid message to Congress, President Nixon said: "Foreign assistance is quite clearly in our interest as a nation." On this at least we agree with him; such aid is at once a moral imperative in a hungry world and in the national interest, since we cannot long survive in peace in a world fighting for scraps from the rich nations' tables. Where we do not agree is in continuing to misuse and debase a good and vitally needed effort.

Mr. Nixon was late in sending Congress his program, which includes a complicated agency reorganization proposal. What he will probably get, then, is simply Congressional extension of last year's legislation, with all substantial change put off till next year, and this at least raises some hope that a new start can then be made. What is needed is to reanimate the entire concept of foreign aid with genuine idealism, to eliminate the spies, the counter-guerrillas, the Ugly Americans, and all the rest, to channel our help through international bodies to avoid new Vietnams. Above all, we need to examine and reorder our priorities in this country and overseas, to recapture our sense of national proportion. Since the end of World War II this nation has spent $1,250,000,000,000 on military defense—a staggering, almost inconceivable amount. Living as most of us do in cities that are decaying and in a world plagued by hunger, the question is inevitable: how much of this sum would it have taken to make a real dent in the squalor that surrounds us, at home and abroad—to make domestic and foreign aid a reality instead of a bad joke?

HITCHCOCK THRILLER

Commonweal publishes articles which, because they are informative, insightful, provocative, or in some cases simply artful, will contribute something to public discussion and private reflection. Or so the editors hope. In that sense, we take responsibility for what we publish. On the other hand, the editors do not necessarily agree with the signed articles published here. In some cases, we simply have not made up our minds—and maybe never will. In other cases, we partially disagree or, more infrequently, are in almost entire disagreement. The result, occasionally, is misunderstanding, particularly because we generally do not accompany such articles with notices of our own views, or lack of views. Such notices would be all too apt to be read as advance disclaimers, injuring an author's chance to get a considered hearing. Our readers, we are certain, can think for themselves.

Both author and readers, however, will forgive us if we comment on James Hitchcock's article in this issue. For one thing, it should be fairly obvious that Mr. Hitchcock's analysis of post-conciliar events in the church and ours are somewhat divergent. His article is part of a newly published book in which *Commonweal* gets star billing in the footnotes, most of the references, though not all, being critical.

Mr. Hitchcock's thesis is noteworthy because it is a sustained critique of the forces for change in the church which is, as opposed to so many such criticisms, backed by a hardy effort at documentation. Despite this effort, Hitchcock's work, it seems to us, suffers somewhat from exaggerations, amalgamations of quite different positions, and miscomprehensions of the causes at work in changing the views of many Catholics over the last decade. Many of these "errors" are small, and perhaps they are unavoidable in a group portrait of this nature; but we confess that they add up to enough that we cannot quite recognize ourselves in the picture of liberal and radical Catholicism which finally emerges.

That "healthy self-love," the absence of which Hitchcock bemoans among liberal and radical Catholics, may be healthier than he supposes. Despite his and many critics' suggestions to the contrary, we have never felt the urge to recant our Catholicism when approaching other faiths or the secular world. We do not now feel the urge to recant our positions and, in some cases, our gropings of recent years. But Mr. Hitchcock is absolutely correct in insisting—he is not the first among us to do so—that renewal has not followed a course any of us foresaw. And, although liberal and radical Catholics have engaged in more self-criticism than Hitchcock credits them with, there is surely room for a good deal more. His book will be duly reviewed in these pages. Meantime, his arguments may provide an opportunity for an enlightening discussion and a profitable self-examination.

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ABORTION PASTORAL

VARIATIONS ON A THEME

Few of the many comments on the unfortunate contrast between the strong stand of American bishops on the matter of abortion and their silence on the question of Vietnam have been as striking as that of one priest of the archdiocese of New York. After reading from the pulpit Cardinal Cooke's pastoral letter marking Right-to-Life Sunday and preaching on its contents, the priest added that "respect for life in one direction demands respect for life in another." He reread the letter with only slight modifications such as those below. He made no other remarks, nor were any necessary.

My Friends in Christ:

Today, America needs to be reminded of the guiding principles upon which it was founded. Respect for all human life is fundamental to our national existence. In recent years, however, we have seen a steady erosion of respect for life in our society.

The ~~New York State Abortion Law of 1970~~ war in Vietnam has drawn our society far down the road to open contempt for human life. Since I wrote to you on behalf of the Bishops of the State last December, we have seen the situation grow worse daily. New ~~abortion clinics~~ fronts have opened with increasing frequency. Both as Catholics and as citizens we must speak out against this tragedy of ~~abortion.~~ war

Some say that Catholics should not speak on this issue. "~~Abortion~~ The war is only a ~~social~~ political matter," they claim; "religion should not enter into it." Such a position disenfranchises men of certain religious convictions. It says, in effect, that certain citizens may not have a voice on particular issues.

Anyone who is convinced, be he Catholic or not, that ~~abortion~~ the war in Vietnam is an attack on human life has the right and the duty to say so. Every human person is a member of society and has a serious social responsibility to shape the values of that society as they are expressed in its laws.

~~In New York State,~~ we have moved far beyond a mere debate on personal values. ~~One hundred thousand unborn children~~ Hundreds of thousands of lives have been destroyed in ~~New York alone. New York is already the abortion capital of the nation.~~ Indochina

Not only Catholics, but men and women of many diverse religious backgrounds believe that, by the ~~Abortion Law of 1970, New York State~~ war in Vietnam, the United States has alienated what the Declaration of Independence calls the "inalienable" right to life.

We urge each person, young or old, who believes in the right of every ~~child to be born~~ person to life, to enter the public forum and work for the ~~repeal~~ end of this tragic ~~law.~~ war

There are bills in ~~Albany~~ Congress right now that would stop this slaughter of the innocent ~~unborn.~~ I suggest that you write, phone, telegraph and speak to all our ~~state's~~ nation's lawmakers and make your support of life known to them in a very clear manner.

I join in prayer with you that the tragedy of ~~abortion~~ the war in Vietnam may be removed from our society.

Faithfully yours in Christ,

TERENCE CARDINAL COOKE,

Archbishop of New York

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RESEARCHING THE PARABLES

PETER STEINFELS

Two psychologists . . . recently re-staged the [Good Samaritan parable] —updated, carefully observed, even photographed. . . .What determined whether a man stopped to help—or passed by? The simple answer turned out to be not the personality or character . . . but simply whether he was in a hurry.

Professor Darley and Dr. Batson suggest that the Good Samaritan of the parable was probably in a "low hurry" condition, while the priest and Levite were doubtlessly rushing:

"One can imagine the priest and Levite, prominent public figures, hurrying along with little black books full of meetings and appointments, glancing furtively at their sun dials as they go," they said.

—New York Times, *April 10, 1971*

AS USUAL, organized religion is failing to keep pace with the latest endeavors of science. With very little fanfare, a few social scientists are pioneering in attempts to provide new insights into ancient religious wisdom through modern, more precise techniques of testing and measurement.

So far only the work of Darley and Batson on the Good Samaritan parable has received any general publicity. But the real Masters and Johnson of this field work quietly in a small office in the neighborhood of Columbia University. There Dr. Timothy Hanson, a psychiatrist, and Hiram Orphirem, a sociologist with degrees from Vienna and Oxford as well as Harvard, direct the Religious Systems Data Center (ReSyDaC). Hanson and Orphirem gained the attention of the social scientific community several years ago with their Project Prodigal Son, a study involving field work among runaways in the East Village. Project Prodigal Son suggested that the Gospel parable should not be read in terms of virtues like mercy, forgiveness and humility. Instead the key variables, according to Hanson and Orphirem, turn out to be (a) the relative youth of the prodigal; (b) the runaway's willingness to submit himself to his father's lifestyle; (c) the presence of a non-rebellious older child providing the parent with enough confidence in his own values to act flexibly toward the returned runaway.

"Prodigal Son was a godsend for ReSyDaC," reports Orphirem. "It really brought us into the land of milk and honey, so to speak." ReSyDaC received a $300,000 grant from the Ford Foundation and another grant from the National Institute of Mental Health.

"Our current projects focus on the parable of the publican and the Pharisee and the parable about choosing places at table," Dr. Hanson explains.

To investigate the parable about choosing places of honor, ReSyDaC staged banquets for unsuspecting test groups of academics, businessmen and union members. "In general," commented Professor Orphirem, "the Gospel scenario did not pan out. 'Guests' who firmly planted themselves in one seat or another were allowed to remain there. There were variations, of course. The academics most closely recreated the hierarchical pattern of the parable. If a speaker's table was set out, then 'guests' were instructed to sit or not to sit there; but even at that table, the 'guest' who exalted himself most often got away with it. Only the indecisive 'guests' were regularly bothered by the host. I think the parable has to be taken in the sense of don't try what you can't pull off."

For the publican-Pharisee investigation, a ReSyDaC task force interviewed churchgoers found praying upright in front pews as well as a group found bowed or slumped in the rear of churches. "What we found here," Dr. Hanson said, "was that most of the so-called publicans were in fact drunk or sleeping off their drunks. This would, of course, account for the abject and self-deprecating attitude of the publican in the parable. Whether or not the parable suggests a relationship between religiosity and drunkenness is, quite frankly, a very delicate matter we have not yet gone into."

Professor Orphirem added that the "Pharisees" in the front pews were asked whether they had mentally compared their own condition to that of the "publicans." Most admitted worrying about being mugged from behind. "A modern understanding of the parable," he concluded, "might see it as an illustration of how city conditions stand in the way of prayerfulness."

ReSyDaC is also working with the Bureau of Applied Economics on the case of the shepherd who shows more joy over the one sheep found than over the 99 who never strayed. "These figures are plucked out of the air," says Orphirem. "We hope to be more precise. At what point would such a shepherd adopt the low-risk attitude of an established concern, and care more for the sheep in hand?" Future projects involve affiliation with a major agricultural school. "The seed on rocky ground, barren fig trees, mustard seeds—so much here to be tested precisely," says Dr. Hanson.

The churches, no doubt, will not burn these new Galileos. But it would be a terrible loss if they continue to ignore them.

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AGGIORNAMENTO HAS FAILED

Is Radical Catholicism the villain?

JAMES HITCHCOCK

Despite the fact that the conservative analysis of preconciliar Catholic progressivism was often mean-spirited and fanatical, and that it often ignored logic and apparent plain evidence to postulate hidden realities, the conservatives were correct in virtually every particular of their criticism of reform and their predictions of the effects it would have in the church.

There are still many progressives in the church of the preconciliar kind who want essentially the limited and conservative reform which was then advocated. However, the fulcrum of discussion has shifted sharply leftward in the past few years and the great issues in the church are now precisely those things which the conservatives once hysterically predicted and liberals emphatically denied. Thomism has disappeared almost without a trace, and there is now scarcely a single traditional doctrine of the church which is not seriously questioned by some prominent theologians, not excluding the "existence" of God. For many progressives the reform of the liturgy proved merely that the liturgy did indeed, as the conservatives charged, have no meaning for them, and they are now in the process of devising liturgies which have almost no organic connection with those of the church, or else are abandoning liturgy altogether. They no longer believe it is anything beyond a human invention expressing human needs, and the elimination of the theatrical aura of mystery has effectively eliminated for them belief in the Real Presence as well. Advanced Catholics now have little patience with the social teachings of the church, are frankly and militantly secular in their concerns, and would like to strip the pope of his powers. The encounter with Protestants in ecumenical dialogue and with humanists on the secular campus has indeed led to a wholesale abandonment of vast amounts of Catholic belief and tradition, and many of the avant-garde now wonder if anything in the church is worth saving.

Ecumenism is perhaps the best index of how far radical Catholics have travelled in a few years' time. John O'Connor, a lay journalist, admits that it is often easier to love Protestants than one's fellow Catholics, and the liturgist Father Gerard Sloyan believes that the Anglican church is actually more apostolic than the Roman church. Attending a Catholic theological conference in Europe, the American Baptist Langdon Gilkey found little he could disagree with, and another American Protestant, John C. Bennett, finds Catholics taking the sacraments less seriously. Robert McAfee Brown, a Presbyterian theologian, has remarked that "so much water has gone over the theological dam, and so much dogmatic debris has followed the same route." (The ease with which cherished traditions have become debris is one of the more inhumane aspects of reform.) Some radical Protestant ecumenists have carried little baggage of any kind, dross or gold, and it seems clear that Catholics have given up far more than have Protestants. It would be difficult, in fact, to think of a single important way in which Protestants have become more Catholic in the post-conciliar period, and Catholic radicals have gotten along best with Protestant ecumenists who show little respect for or understanding of Catholic traditions.

Thus Baptist theologian Harvey Cox attends a conference at St. Peter's at the Pope's invitation and muses that before long the building will be merely another

JAMES HITCHCOCK *teaches history at St. Louis University. This article is an excerpt from his book* The Decline and Fall of Radical Catholicism, *newly published by* Herder and Herder.

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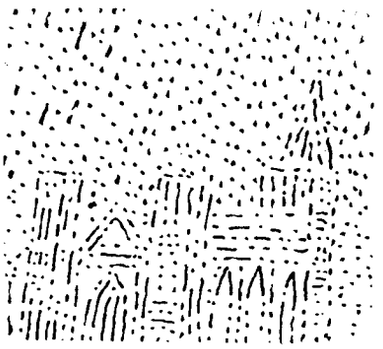
monument to a dead faith. Elsewhere he suggests that monasteries be turned into retreat and conference centers. (Despite his great influence in Catholic circles, Cox shows perhaps less ability to appreciate Catholicism than any other leading ecumenist.) Anglican Bishop John Robinson, author of *Honest to God,* smugly congratulates himself on the fact that many Catholic laymen confide things to him that they would never tell their own bishops. Arthur Crabtree, a Protestant theologian at a Catholic university, asks in an ecumenical journal whether the pope is Antichrist. He acquits John XXIII of the charge but avoids mentioning whether it applies to his predecessors or successor. Everett Gentler, a liberal rabbi, includes references to Jesus in Jewish services but warns that Christians must abandon belief in "Jesus . . . as supernatural purger of sin" in favor of "involved sufferer on behalf of fellow men. . . . This makes the Cross not a static institutional dogma but a living symbol."

The radical Catholic's ecumenical harmony with the secular man has not reciprocated towards the church. authentically Catholic. The radicals have affirmed the value of secularity and the holiness of secular man, but secular man has not reciprocated towards the church. Frederick Franck, a Dutch journalist of no denomination, offers the church a model for the ideal pope which is scarcely distinguishable from the ideal United Nations secretary-general. Such a pope must, of course, first overcome "the anti-evangelical mode of existence of all institutional religions . . ." The French Communist Roger Garaudy has proven the independence of his thought by his expulsion from the central committee of the Party. But his *rapprochement* with Christianity seems to involve the virtual denial of the core traditions of faith; the man called Christ, whose true name is unknown, came to show man that a wholly new beginning in life can be made at any moment. He was crucified for preaching against the Establishment and leading an uprising of the poor. (This is certainly more Marx than St. Paul.) Lay theologian Rosemary Ruether warns that no dialogue with Marxism is possible from the standpoint of "Constantinian Christianity" (which seems to mean the main body of the church for the past 1600 years). Only by recovering the left-wing sectarian perspective can Christians hope that Marxists will take them seriously. Whatever intrinsic value these ideas may have, there is nothing ecumenical about them; they involve the wholesale surrender of one side to the other.

In the conciliar years, conservatives charged that reform was really the "Protestantizing" of the church, and radical Catholicism since the Council has been precisely a wholesale adoption of classic Protestant attitudes. Not only is papal authority repudiated, but often episcopal and priestly authority as well, and insofar as radicals have a theory of church organization it appears to be close to Congregationalism. As in classic Protestantism, tradition is conceded no authority and little respect; there is a pervasive biblicism, although some more daring radicals are moving beyond the Bible also. The Eucharist is regarded as at best a symbolic act, in the classic Zwinglian sense, or as a community meal; there is no mystical reality present. The other sacraments, except marginally baptism, are largely ignored, thus in effect denying them as the Reformers did 400 years ago.

Radical Catholic theology derives little from Catholic or Orthodox traditions and much from Protestant thought of the past 150 years, especially German. Distinctive Catholic devotions and practices have been entirely abandoned in most avant-garde circles.

The miraculous ecumenical unity achieved by the radicals in the past few years is therefore quite easy to account for—as reactionaries predicted, the most advanced Catholics simply became Protestants, except in name. Their ecumenism is now revealed to have been motivated precisely by serious inner doubts about Catholicism. This wholesale conversion can be superfi-



cially denied both because the radicals often continue to call themselves Catholics and because they usually unite with Protestant radicals who are often severely critical of their own churches. However, as Lutheran historian Martin Marty has pointed out, the "Protestant principle" is not a critique of the church from the outside but rather a recalling of the group to its own unique reality. Radical Protestants, in their self-criticisms, are merely calling on their churches to venture further in classic Protestant directions. Catholic radicals, however, are quite precisely calling for the Roman church to follow the same directions which Protestantism has chosen. They are asking that the historic Catholic church simply cease to exist and that Catholics join in a common form of radical Protestantism.

No one can love or respect someone else unless he first loves and respects himself. This may be a truism, but it is precisely healthy self-love which radical Catholics have often lacked in their approaches to other religions and to the secular world. They saw their partners in dialogue as agents of liberation from their own pasts; they learned a great deal but taught little. No unanimity, no community, built on such a basis can possibly endure.

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There are many curiosities in the history of the church in the post-conciliar years, and not the least is the fact that so few progressives have noticed the extent to which the reactionaries' predictions prior to the Council have been proven correct and that their own expectations have been contradicted. They continue to treat the conservatives as ignorant, prejudiced, and out of touch with reality.

Yet the progressives' hope for "renewal" now seems largely chimeric, a grandiose expectation, an attractive theory, but one which has failed of achievement. In the heady days of the Council it was common to hear predictions that the conciliar reforms would lead to a massive resurgence of the flagging Catholic spirit. Laymen would be stirred from their apathy and alienation and would join enthusiastically in apostolic projects. Liturgy and theology, having been brought to life and made relevant, would be constant sources of inspiration to the faithful. The religious orders, reformed to bring them into line with modernity, would find themselves overwhelmed with candidates who were generous and enthusiastic. The church would find the number of converts increasing dramatically as it cast off its moribund visage and indeed would come to be respected and influential in worldly circles as it had not been for centuries. In virtually every case the precise opposite of these predictions has come to pass.

This is not to say that important reforms have not been successfully implemented in the church, that new visions of what it means to be a Catholic have not opened, and that for many persons the reformed church is not an immeasurably freer place than it ever was. Fundamentally, however, in terms of the all-pervading spiritual revival which was expected to take place, renewal has obviously been a failure. Virtually everyone in the church is now more uneasy, more suspicious, more apprehensive than before the Council. More people are now totally alienated, both on the Left and on the Right. Little in the church seems entire healthy or promising; everything seems vaguely sick and vaguely hollow. No one can predict with any certainty that the church will have a visible existence by the end of the century.

In their refusal to consider their own failures and miscalculations, many reformist Catholics have taken refuge in the idea that the Council itself somehow failed. According to a common radical myth, the Council raised enormous expectations for change, but its decrees either fell short of what was truly desired or else were never adequately implemented. The bitterness and demoralization prevalent among so many Catholics is thus explained by the fact that their hopes were raised and then rudely dashed.

Such a theory shows how far many radicals now go in repudiating the past, even their own recent past. In fact, Vatican II exceeded the hopes of the liberals, and the changes which have already been implemented in the church are so extensive that ten years ago they would have been unthinkable. As Michael Novak wrote in 1965, "few of us nine or ten years ago foresaw that a Council would soon realize many of our dreams; we expected to battle another generation or two before having won so much."

On the eve of the Council in 1962, *Commonweal* published a series of articles by some of the most prominent American Catholic intellectuals and reformers, detailing their hopes for the coming assembly. There was not a single suggestion which might be called radical. Most concentrated on such modest issues as a partially vernacular liturgy, a greater role for the laity in the parishes, and the collegiality of the bishops. One commentator raised the birth-control issue but hastened to add that he was not questioning the teaching and suggested that the problem was that rhythm was presented in too negative a light. The lay magazine *Jubilee* also published its readers' opinions as to what the Council ought to accomplish. A few persons mentioned tentatively the question of remarriage after divorce. Birth control was mentioned fairly often, but otherwise there was no proposal which was even remotely radical.

There is no question, then, that Vatican II initiated almost every major reform which American progressives, prior to 1965, generally desired. It is true, of course, that many of those in authority remained unsympathetic to these reforms and tried, with varying degrees of success, to impede them. But remarkable progress has been made nonetheless. Birth control, which the most ardent progressives discussed only very tentatively in the pre-conciliar years, was the major problem not touched by the Council. Yet even here few laymen could now claim to be oppressed by this teaching, since they widely ignore it. There is no honest way of calling the Council a failure.

A Quick State of Funk

How then can the bitterness, the disappointment, the deep disillusionment of post-conciliar American progressives be explained? Daniel Callahan, perhaps the most influential American layman of the decade, saw the answer: "The faster the change, the faster they [the progressives] raise their sights: any slowdown, any obstacle, brings on a quick state of funk. At the same time it is turning out that a new liturgy, a new theology, a new biblical exegesis, a new collegiality, don't necessarily produce the kind of rejuvenation everyone thought they would. That unexpected revelation has driven many back to far more basic issues: God, belief, the meaning (if any) of Christ himself."

This insight has, quite remarkably, not achieved very wide currency in progressive circles. The official progressive myth continues to argue that it was not the re-

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formers' discovering the inadequacy of their own ideas and programs which brought disillusionment but rather the institutional church, which refused calls for meaningful reform. In the post-conciliar years the progressives have become increasingly radical and also increasingly paranoid. They manifest an extreme reluctance to examine honestly their own attitudes and their own history and a corresponding compulsion to blame all failures on "the establishment."

To change one's mind, especially in a period of great turmoil and uncertainty, is no dishonor, and the post-conciliar Catholic radicals can of course argue that they simply underestimated the task of reform. However, such an excuse is too easy, since it frees the radical from the necessity of coming to terms with his own past, of asking forgiveness for his own sins, of assuming his share of blame for failure. Here as elsewhere the radical often presents himself as an almost passive creature of history, not really responsible for his opinions, since they are merely formed by the changing times.

The emergence of radical Catholicism cannot be explained as simply the desire to push beyond the reforms of the Council, as the logical and inevitable extension of earlier and more moderate attitudes. The radicals implicitly repudiate the earlier reform movement as much as they repudiate the conservatives. They are not simply extending the moderate reform but are moving in new and totally alien directions, and in many cases specifically negating much that was central to the spirit of conciliar reform.

An instructive example of this movement is the theological odyssey of Daniel Callahan himself, which could be a paradigm for the development of many less celebrated laymen during the decade of reform. In 1960 Mr. Callahan was attacked by a Dominican priest who demanded that Catholic intellectuals demonstrate their acceptance of "transcendental Christianity." Replying with the patience which in those days was characteristic of reformers, Mr. Callahan denied that such assurance was necessary and warned his critic not to assume the worst. By 1965, however, he seemed to be endorsing Harvey Cox's proposal that Christians should forget about "God-ideas" and should busy themselves with "liberating the captives." By the following year he was writing, with considerable assurance, that "I do not find anything in my present experience that I am tempted to call 'transcendental,' " and ". . . some Christians today find action more meaningful for them than contemplation, the experience of human solidarity more binding than an insight into the being of God . . . man's making over the earth more electrifying than theistic accounts of the way God sustains all being."

In 1962 the Apostolic Delegate to the United States gave an address at Marquette University in which he questioned the loyalty and orthodoxy of Catholic intellectuals. There was an understandable uproar, and afterwards Mr. Callahan was among those signing a letter in which it was denied that intellectuals "are of a set purpose compromising traditional Catholic positions." A few weeks later he spoke loyally of "the authority of the church, or its divinely ordained means of teaching and preserving the deposit of faith." The next year he wrote, in answer to the charge that progressive laymen sought to overthrow "the hierarchical, authoritarian structure of the church," that "there is no evidence to support such an assertion." By 1966, however, he was insisting that not even "elements central to the core meaning of the Bible" should be regarded as beyond

question, and that "there can never be any final commitment to the Bible." In the meantime, of course, any vestige of belief in an authoritative church had disappeared from Mr. Callahan's thought. (In 1970 he admitted being bored with the whole subject of church reform, and he found "conservative Christianity intellectually unsound.")

No doubt Mr. Callahan, as other Catholic reformers, was sincere in the assurances he gave his critics concerning his own orthodoxy. Objectively, however, many of the more prominent reformers insisted that they desired reform only in accordance with the traditions and authority of the church, when in reality within themselves they were already beginning to repudiate almost everything which was part of historic Roman Catholicism. Many doubtful bishops and apprehensive laymen were persuaded to support reform by assurances of the kind Mr. Callahan gave in 1960-1963, only to discover later that those who had urged these reforms were no longer interested in them and even regarded them as meaningless. For a rigid, closed system like the pre-conciliar church, the most creative and fruitful moment of its development is likely to be the precise instant at which it opens itself, which in recent times has been the immediate conciliar years when reformers enjoyed the benefits of both tradition and innovation. That moment was soon passed, however, leading to an unbalanced and disoriented kind of radicalism tending to degenerate into fanaticism and bitterness.

In the pre-conciliar years many liberal Catholics de-

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luded themselves into believing that their dissatisfactions with seminary Scholasticism, parish life, baroque liturgy, benighted clergy, and so on were peripheral to real Catholicism, that in fact it was precisely because they were true Catholics that they were offended by the poor copy of the faith which they were offered. By the end of the 1960's, however, many such progressives were forced to realize that their dislike of Scholasticism, their hankering after liturgical reform, their visits to choice monasteries, were really attempts to overcome a gnawing crisis of faith which they either did not recognize, lacking adequate self-knowledge, or did not want to recognize. However uncharitable, their conservative critics were simply right in postulating weakness of fundamental belief as being at the root of many liberals' dissatisfaction.

Yet what should be to the radicals the most embarrassing aspect of their history over the past ten years is their misreading not only of their own intellectual and psychic motions but of the movements of society as well. The progressives prided themselves on their relative worldliness, their sophisticated understanding of secular, social-science realities. Yet the conservatives, burdened with the unempirical Scholastic temperament, foresaw far more clearly than the progressives the realities of change. The progressives blithely assumed a period of swift, painless reform, in which desirable changes could be accomplished while undesirable ones were restrained. The conservatives realized that no large and intricate society like the Catholic church can be changed without considerable dislocation and outright loss, and they realized also that stated programs for reform are never realized as they are set forth and that change tends to generate change, so that those who begin as moderate reformers sometimes end as revolutionaries. As Daniel Callahan observed, "We were woefully remiss in understanding of social and psychological factors."

The chief dishonesty of the reformers was their studious concealment, even from themselves, of the problem of belief, until almost the end of the decade of reform. Theological language, liturgical forms, vigorous social action, the uses of authority, the styles of Catholic life, all were seen and discussed as problems. But never faith. As late as 1968 the former English priest Charles Davis was chastizing avant-garde Catholics for the evasions they used to avoid the faith problem, for continuing in the church in some sense without asking themselves what if anything they believed was true about it. Rosemary Ruether also affirmed at the end of the decade that faith was the central issue and said that "Catholic liberals will discover that, in matters of faith, they are like columns of sand held up by external props with very little backbone of their own." (If this remark had been made by a conservative bishop in 1962 there would have been howls of outrage.)

In retrospect it is possible to see the preoccupation of the progressives with changes of various kinds as a way of avoiding the ultimate question of their own faith. The struggle for reform itself gave meaning to church membership for those who could not find a deeper meaning. Only towards the end of the 1960's, as interest in reform finally waned and as significant new reforms seemed unlikely, did the problem of faith finally come to the surface, and many progressives found little fundamental belief on which they could rest.

In 1965 Daniel Callahan had in fact asked, "But is it inconceivable . . . that this cry for relevance masks a weakening sense of the intelligibility, the rationality, the intrinsic plausibility of Christianity in its transtemporal, supernatural meaning?" However, he stressed that he was suggesting this only as a possible hypothesis and not as a likelihood. The same year he also suggested that the private dishonesty of progressives lay in their belief that everything they did was in the service of the church, when in reality they were perhaps suffering fundamental but unacknowledged doubts. Somehow these insights were never seriously entertained by reformers.

Responsibility for the failure of *aggiornamento* must be about evenly apportioned between rigid reactionaries, especially in the hierarchy, who never believed in reform and did little to implement it, and radical innovators with little commitment to historic Catholicism who nonetheless had a disproportionate influence in the reform movement. Naturally, these two extremes have constantly fed on each other, each serving as a bogey which gives the other a certain credibility.

The radicals have discredited the cause of reform precisely because they have made it appear to be a process of unending strife, instability, and abandonment of cherished beliefs. Many conservatives have a certain justification in believing that the church was led into a trackless wilderness by guides who then abandoned it because they had lost interest in the journey.

Justified suspicion of radical programs is further reinforced by the suspicion that what motivates the radicals is less their concern for the church and the majority of its members than their continuing process of self-discovery. They are trying to find themselves, and they wish to use the church for this purpose. This attitude, directed at personal therapy rather than institutional reform, helps explain the extreme bitterness which characterizes some radicals now. The progressive layman of 1960 was far less unhappy than the progressive layman of 1970, despite the fact that the atmosphere of the church was earlier much more repressive than it is now, and there was not even realistic hope for change. The increasing bitterness is often caused not by the frustration of hopes for reform but by the radical's discovery that everything which he earnestly thought he wanted has failed to bring him peace. It is the discovery of the empty spaces within himself, rather than the empty spaces in the church, which is profoundly demoralizing.

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VIETNAM ROULETTE

The draft lottery: an illusion of fairness

PETER J. OGNIBENE

The draft lottery has done for conscription essentially what the gas chamber did for capital punishment; it has made the process a lot less sanguinary, but the end result is still the same. The fundamental inequities of the draft were not corrected by the lottery, and they cannot be. The so-called fairness of the draft lottery is an illusion—nothing more.

The first draft lottery in almost thirty years was held on December 1, 1969. Initial satisfaction with the new system soon turned to disappointment when some lower mathematics proved that the first drawing was not truly random. A Selective Service employee had, apparently, put the birth date capsules in the fishbowl starting with January and proceeding methodically to December, but he (inexplicably) failed to mix them thoroughly. The result was a lot of unhappy Sagittarians and a lesson the new Director of Selective Service, Curtis Tarr, did not soon forget.

In the second drawing on July 1, 1970, the earlier bureaucratic snafu was remedied, and (just for good measure, one supposes) the Director found some young students who were willing to play Judas goat and had them pull their generation's numbers out of the fishbowl. Despite the cynicism inherent in the mechanics of this drawing, no one could quarrel that it was not fair.

Of course, conducting a fair lottery is a rather simple task; conducting a fair draft is not. In the much advertised, new, improved lottery system, there is little in fact that is new and only one significant improvement.

Under the new system the prime zone of draft liability was reduced from seven years to one. This reduction eliminated some (but not all) of the *uncertainty* of the former system in which the oldest first were drafted from the I-A pool of men ages nineteen to twenty-six. This important change, however, did not require the lottery Congress enacted at President Nixon's request. Under the law at that time, everything but the lottery itself could have been brought about by an Executive Order establishing new induction sequences.

The draft lottery is essentially the same as any other game of chance: the lure here is the illusion that each player has an equal chance of winning (i.e., escaping the draft). But where the draft lottery is concerned, not everyone has an equal chance. Indeed, not everyone has to play.

Selective Service is just that—selective. That some men will be compelled to arms while others will be asked nothing is, by definition, unfair, and it is this selectivity which presents an insurmountable barrier to fairness that no amount of draft reform will ever change.

Conscription's more enthusiastic supporters would love to remedy this unfairness by abolishing *selective* service and establishing *universal* service in its place. By this stroke of Orwellian logic, one is asked to believe that injustice to all would be fairness to all. Yet this logic, even if it were acceptable in a constitutional democracy, would not obviate the inequality of service *within* the armed forces. The disparate occupational requirements in the military make it impossible to distribute substantially equal burdens and risks to all servicemen. (What kind of "equality" can there be between the hazards faced by the infantryman in Vietnam and those of the company clerk in his stateside sinecure?)

Draft advocates have a curious myopia: they see the selection process as ending at the point of induction. In reality this is only the first of three steps in what could be called a *total selection process*. At a minimum, this process consists of *who* is drafted, *what* job he is assigned, and *where* he is sent. The draft lottery only addresses itself to the first of these questions: the U.S. Army answers the other two. Often it is these latter questions of *what* and *where* which are most important for the individual. So, all draftees may be equal in the sense that each loses two years of his pursuit of happiness, but some—Orwell again—will be more equal than others. Certainly the draftee assigned by the Army to combat in Vietnam runs risks infinitely greater than a mere loss of time.

Some politicians have suggested widening the scope of conscription to include non-military alternatives (e.g., Peace Corps and VISTA). Such a widening, however, would only serve to exacerbate the present unfairness of the total selection process by opening another escape hatch for the more educated to do less hazardous—admittedly worthy—public service occupations in lieu of military service. This could scarcely be considered an improvement over the inequities of the present system.

Military service and careers are not without appeal

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for many in this country. The American enlisted ranks have often served as a route of upward mobility—a fact not readily observable from academic cloisters and parliamentary halls. The Department of Defense is still far and away the nation's largest educational institution. It presents the drop-out with an opportunity to finish high school while in service, and it funds college courses and degree programs for many of its members. Surprisingly, most service-learned occupations are reasonably marketable in civilian life. (Only fifteen percent of all enlisted occupations are classified as "ground combat.")

In a very direct way conscription diminishes the military's value as a route of upward mobility because it populates the ranks with men who would not normally have chosen to be there. While some think this desirable because they suppose that it keeps Vietnam from becoming a poor man's war, it has done precisely the opposite.

Upon entering the armed forces men are tested to determine their aptitude for various military occupations. The college man generally scores much higher on these standardized tests than the high school graduate or drop-out. Consequently the latter are more likely to become foot soldiers while the former become clerks and technicians. Thus, the greater burdens and risks of military service fall disproportionately to those who have succeeded least in civilian life while the safer jobs go to those who have received better educations. This situation will continue unless a conscious effort is undertaken to do just the opposite of what the test results indicate. Selective Service cannot influence such an effort: that is the exclusive province of the armed forces, and they are not likely to go against their self-interests.

A selective draft is intrinsically, inescapably flawed. It can never be made fair no matter how equal one makes the chances of being drafted. Conceivably a draft might be needed to fight a large, declared war under conditions of total mobilization. In World War II sixteen million men served in the armed forces, conscription directly supplying some ten million. But unless we have to do a re-run of World War II, it is doubtful that the draft will ever again have a real purpose.

The only solution to the unfairness of the draft is to return to the individual the right to choose whether or not he will enter the armed forces. Given the present inclination of the President and Congress, voluntary service will not come about soon. President Nixon has asked Congress to extend the draft until June 30, 1973, but he has made no promise that he will end conscription even then (assuming, for the moment, the people return him to office in 1972). While the White House still claims that it favors a volunteer army, it has taken no firm step in that direction. Instead, it has adopted a policy of continued reliance on the draft as a direct and indirect recruiting device and expressed a vague hope that zero draft calls may one day be possible.

On January 28, 1971, the Chairman of the Senate Armed Services Committee, John Stennis (D-Mississippi), introduced the Nixon Administration's bill on the draft (S 427). If this bill were to pass, the draft would be extended for two years, exemptions for divinity students would be repealed, and the President would be given the power to end undergraduate deferments for college students. It would also establish uniform national draft calls.

Under the present law, both divinity students and clergymen are classified IV-D which automatically exempts them from the draft. This category is exceptionally small, amounting to one-half of one percent of all Selective Service registrants of draft-liable age—most of whom are clergymen. Removing the exemption of divinity students to catch the few who have used it solely to escape the draft would work a greater injustice on the many who have chosen the ministry as their life's work. It would also appear to violate the First Amendment prohibition against government interference in the practice of religion.

If Congress votes to give the President discretionary power to end undergraduate college deferments, it will touch more than just the few thousand divinity students. Some 1.9 million men presently hold II-S deferments, but they automatically lose them when they receive their bachelor's degree or turn twenty-four. They then become a part of the "first priority selection group" along with the current crop of I-A nineteen-year-olds: members of this group are inducted according to the sequence of the lottery. So, at best, the II-S deferment allows the college man to escape the clutches of conscription for a few years, but the system gives him no other advantage over the I-A nineteen-year-old. Indeed, it only extends the amount of time he has to worry about the draft.

If the II-S deferment becomes a matter of Presidential discretion, it is no secret that President Nixon will end it. Selective Service Director Tarr, in a letter to the Senate which accompanied the Administration's bill, said that any college student who had enrolled prior to April 23, 1970, would continue to be eligible for the II-S deferment, but those enrolled after that date would be ineligible. (April 23, 1970, was the date of Mr. Nixon's first message to Congress on the draft.)

In recent years the II-S deferment has received more than its share of notoriety. The controversy has usually been centered on the unfounded notion that college students are members of a privileged class that evades military service. Several years ago it was possible for an undergraduate deferment to be parlayed into a graduate school deferment which was then extended safely past age twenty-six by a fatherhood or occupational deferment for work in a "critical field." These loopholes have long since been closed; in addition, because the officer corps largely recruits from each year's crop of college seniors, the college graduate has statistically

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been more likely to see military service than the high school drop-out. (This is primarily the result of the drop-out with less education being less likely to qualify for military service than the college man.)

It is impossible to argue against the wisdom of uniform national draft calls; however, no change in the draft law is necessary to achieve this goal. Last year Director Tarr made the 4,100 local boards operate with greater uniformity than they ever had under his predecessor, General Hershey. He placed a ceiling each month on which lottery numbers could be called. Starting with 30 in January and 60 in February and at a slower pace for the remainder of the year, the highest lottery number called in 1970 by any board was 195. This was effectively a uniform national draft call—the first. Consequently, the Administration's request for a change in the law can do little more than slightly alter the procedure by which uniform national calls are executed.

There is, however, a disconcerting lack of uniformity in the operation of the local boards which can be improved by the President without any Congressional action. Because many of the regulations promulgated by Selective Service are advisory rather than binding, the critical procedures of classification, reclassification and deferment are still subject to variance among the local boards. As a result, some boards are tough while others are easy, and often the factor which determines who gets drafted is the board under which a man has registered. Executive Orders and more vigilant administrative oversight are needed to compel the local boards to adopt uniform, minimum standards for classification, reclassification and deferment.

The President can, if he wishes, make the process of conscription less unfair by permitting draft registrants to be represented by legal counsel whenever they are classified or reclassified to I-A, the government supplying counsel to those who cannot afford it. Selective Service has not allowed legal representation, claiming—somewhat disingenuously—that its procedures are administrative rather than adjudicative. This answer is a classic form of bureaucratic defense known as an irrelevant truth. Permitting due process of law to "interfere" with the draft's production-line methods will, of course, increase the workload of the local boards somewhat, but this inconvenience seems a small price to pay to guarantee that every draft registrant is treated as equitably as a flawed system can allow.

On April 1, 1971, the House of Representatives passed a bill (HR 6531) which retains most of the key provisions of the Nixon Administration's bill. Unfortunately, the House-passed measure extends the draft for two years and allows the President to repeal undergraduate deferments, but it wisely continues exemptions for divinity students. The House bill also authorizes increased pay for first-term enlisted men at a total cost of $2.7 billion; the Nixon Administration had asked for $1.5 billion. In addition, it raises the period of alternate service for conscientious objectors from two to three years.

The House-passed measure will now be taken up by the Senate, and the center of controversy is likely to be the two-year extension. There appears to be considerable support in the Senate, even among draft advocates, to extend the draft for only one year. Indeed, the House vote on an amendment to HR 6531 which would have extended the draft for only one year was defeated by the narrowest of margins: 200-198. If the Senate opts for the one-year extension, Capitol Hill sources are optimistic that it will be retained by a Senate-House conference committee.

While the best cure for the ills of the draft is to excise it completely from the body politic, a one-year extension appears to be the best one can expect from Congress this year, and that is by no means assured at this point. Fortuitously, a one-year extension would expire on July 1, 1972—right in the middle of a Presidential election year. That coupled with what polls have shown to be growing public disdain for the draft may eventually prove fatal to this most undemocratic institution. Until that day arrives, America's young men will have to endure the injustices of the draft.

SOUND OF REVELRY

THE SCREEN

In spite of the fact that these are supposed to be dog days for the movie industry, the studios are pouring out their wares almost faster than we or the paying customers can get to see them. So here's a run-down of what's around—nothing you have to drop everything to see; but perhaps because of their stars or subject matter some of these pics may be your dish of tea.

I'm not sure why, at this stage of the game, *Waterloo* was made. It is a Russian-Italian film produced by Dino De Laurentiis and directed by Sergei Bondarchuk, and has an international cast. It covers the Napoleon story from his escape from Elba to his defeat at Waterloo. In portraying the tired and sick Napoleon, Rod Steiger runs the gamut from ham to mumbles, and one wonders if the Emperor lost the famous battle in Belgium because he was bushed or because Wellington outsmarted him. In underplaying Wellington, Christopher Plummer makes Steiger's exaggerations seem all the more obvious. In lesser roles, Dan O'Herlihy as Marshall Ney and Orson Welles as the abdicating Louis XVIII succeed in making an impression. And so does Virginia McKenna as the Duchess of Richmond in the big ball scene made

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famous by Byron's "There was a sound of revelry by night, and Belgium's capital had gather'd then Her Beauty and her chivalry." Most impressive of all, however, are the battle scenes, many of which were photographed from the air—one can actually follow the machinations of the armies—that is, if anyone wants to.

I suppose the Italian makers of *The Priest's Wife* thought they had material for a hilarious comedy. That's just what they didn't have. So how they persuaded Marcello Mastroianni and Sophia Loren to play the lead roles I'll never understand. It starts on the wrong foot in Padua with a seemingly endless scene showing Sophia in her car chasing her married lover who's just given her the air. She succeeds in overturning and wrecking his car—and the audience howls with laughter. From then on the movie goes from bad to worse as the priest (Marcello) saves Sophia from suicide and the two begin dating and eventually fall in love and have an affair. Marcello's wise superiors move him to Rome for an interesting job. Sophia, pregnant by this time, follows him—but then walks out on him when she realizes the ambitious priest is no longer interested in marriage. If you think any of this is funny, you're sadly mistaken. The film itself is a pathetic mistake.

Since I'd never read Iris Murdoch's *A Severed Head* or seen the play made from it (both highly recommended) I approached the movie with great expectations. Obviously, too great; the film is a confused mess. It was made in England with handsome sets and a fine cast (Richard Attenborough, Lee Remick, Jan Holm, Claire Bloom, Jennie Linden, and others) but its story about five people loving and hating each other is a hodge-podge of musical chairs and beds that adds up to a big nothing. More's the pity with all this talent involved! Evidently this was just not my week for movies; but the reviewer attends each preview with high hopes, trying to forget for the moment yesterday's debacle. French director Roger Vadim has never been one of my favorites. He often showed he knew *how* to make a film, but his emphasis on sex came to be a bore. So I approached *Pretty Maids All in a Row,* his first American-made picture with some misgivings.

Handsomely photographed in color in California, *Pretty Maids* tells of the weird goings-on in a high school where a series of murders has been committed. Its leading character is the football coach and instructor (Rock Hudson) who has some wild ideas on life and sex. And its main student character is a naive youngster (well-played by newcomer John David Carson) whose main problem is too many erections. So Vadim is up to his old tricks, and when this student gets a helpful and attractive teacher (Angie Dickinson) into bed, the camera focuses on a standing lawn spigot which gushes forth at the appropriate moment. *Pretty Maids* could have been made twenty years ago. So what's new, Roger?

PHILIP T. HARTUNG

ORIGINAL FOLLIES

THE STAGE

Harold Prince's *Follies* doesn't *sound* promising: a Broadway musical about a reunion of Broadway veterans in an old theater. And yet you feel it may be something special and unexpected almost from the moment the curtain rises—on Boris Aronson's somber eloquent set, and a ghostly Fellini-like line of silent chorus girls (in Florence Klotz's black-and-white costumes) miming a rollicking song against slow plangent music from the orchestra, as the "real" characters enter. It is in fact a remarkable original show, whose originality defines itself against strikingly conventional limits, both of sensibility and form.

James Goldman's book has four leading characters, an ex-hoofer (Gene Nelson) and his eternal ingenue wife (Dorothy Collins), a retired diplomat (John McMartin) and his ex-chorine wife (Alexis Smith), transformed by marriage into an elegant society hostess. The hoofer loves his wife, who loves the diplomat, who *thinks* he loves the hoofer's wife but who is mainly looking for an Experience—while being jealously watched by *his* embittered wife. We also see the backstage youth of these figures, enacted by four other and younger actors—and it turns out to be mostly like the present, though less desperate. All four are aging and unloved; which is nearly all they talk about. This becomes tiresome, and it doesn't really help things when the talk is sometimes authentic-sounding. Just real enough, that is, to echo that universal whine in the heart that we all carry about with us sometimes, but preferably well muffled. And whatever we ask of theater, serious or otherwise, it's not I think to have *that* nuisance sound turned up like an over-loud radio in our own ears—which is the effect of some of the "domestic" scenes here, with their one-note dreary view of marriage and adult life.

But fortunately this effect isn't all that's going on in *Follies* or even for any good part of it—I only want to insist that it *is* going on (and that it turns out, partly and astonishingly, to be calculated). In the meantime there is the show itself, which is as beautiful to look at as any I've seen, and whose dominant sense is energy and multiplicity. Especially in Stephen Sondheim's remarkable music and lyrics—which along with Michael Bennett's dances form a kind of summary of the musical-show tradition, from Lehar to Henderson and DeSylva. There is the exhilarated sense of plenty to go around and even supporting players are given "star" numbers (Yvonne DeCarlo's "I'm Still Here," Ethel Shutta's "Broadway Baby"), and conventional "big moments" are frequent. But what is unconventional is how consist-

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ently such moments are distanced, placed, lightly complicated—by the music, the costumes, the performers, the staging. Not only is there always "something to watch" in the variety of stage effects and business, but a meaning, a pointed detail, some thing interesting to watch *for*. Not least of all in the major performances. That curious list of "names" or near-names that seemed so unpromising on the program beforehand: who thought of them? and above all how did they know? About Alexis Smith, for instance—whose presence in her part seems so endlessly and infectiously humorous, so much larger and more human than the kind of sock-it-to-them lady star they might have cast in it (and that the script and lyrics sometimes seem to suggest). And Dorothy Collins' enactment of a yearning softness that is really and clearly the grip of exasperated will—a character and dilemma that Sondheim's music and her performance of it catch perfectly.

But the four-way "plot" at the center of all this prodigality isn't apparently working as successfully. At length the diplomat and the housewife are on the verge of eloping from the theater together—he wants a hotel room, she wants a marriage promise—when they are discovered by their spouses, and recriminations fly, not only between the middleaged figures but also between them and their youthful counterparts. Eight actors milling about the stage now in a confusion of accusations, self-pity, and pure howling regret—and it really is enough, you feel, a real dead-end in every sense. When suddenly and startlingly the stage flares into light, a lot of candy-box Valentine scenery descends, and a troupe of pseudo-Fragonard boys and girls come prancing out, get into place, and sing: "In love land, where everybody loves!" In the middle of this blinding explosion of inanity stand the two couples, four haggard middleaged wrecks—stunned and gaping—while the chorus boys and girls trill and pose relentlessly around them.

It's a moment of such complicated brilliance, such triumphant soaring wryness that I can't honestly think of a parallel to it—except in other parts of *Follies* itself. For this is only an introduction, to a "real" Follies sequence, an elaborate and brilliant show-within-a-show. In which finally each of the four main figures "stars" in a "number" of his own, which takes the nagging personal hang-ups we're by now familiar with and translates them without the slightest distortion—without losing any of the grubby essentials or any of the inevitable ironies—into the strong, liberated, full-bodied sounds of popular song-and-dance: the burlesque routine, the torch song, the "honky-tonk" production number out of a forties movie, the top-hat-and-tails style of Astaire in the thirties. And this transformation, you realize, is what *Follies* has been moving toward all along, with its growing impression of smallness and banality in the characters. Since it's exactly this inevitable side of ourselves—the petty and grudging, the self-concerned and self-pitying—that the American popular song-and-dance tradition—with its style and rue and humor—redeems and transforms at its best into something large and elegant and free. And *Follies* is not only a virtuoso of that tradition, but a rich, moving and complex comment on it.

JAMES HARVEY

BOOKS

Pornography as salvational enterprise

The Aesthetics of Pornography

PETER MICHELSON

Herder and Herder, $7.50

JOHN P. SISK

Since I disagree with much that is basic to this book, I should make it clear at once that it is a well written and highly literate attempt to present a full-scale apologia for pornography. It brings out into the open a line of argument that most readers will have encountered only in bits and pieces, or as a vaguely troubling implication of related arguments. It thus does a real service, for it is not likely that one will come to terms with pornography without taking into account the view Peter Michelson champions.

In his view, pornography, as part of the mythic literature of love, is a "valuable and inescapable mode of groping for some knowledge of what love is"; it has a moral rhetoric and a serious aesthetic; it can achieve both comic and tragic catharsis; it is a means by which we obtain information that makes possible a more humane and natural existence. When in a recent review of Morse Peckham's *Art and Pornography* for *The Nation* he wonders about the "ethics of a society which wastes its energies on the policing of such trivia as pornography," and when at the end of this book he asserts that pornography "is the very weakest kind of social threat that we confront," Michelson must be understood in a rather special way. Pornography to him is not trivia, and, unless you want to define the good society as he does, it may appear to present a very real social threat. In his terms pornography is part of an effort (which began in the eighteenth century) to correct the false consciousness

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of our culture. Thus he is as concerned with the politics as with the aesthetics of his subject.

The hero figures in this salvational enterprise are such writers as de Sade, Sterne, Wilde, Lawrence, Burroughs, Joyce, Faulkner, Miller and Nabokov. Obviously, Michelson has extended his basic term to include much fresh territory. To the familiar categories of hard- and soft-core pornography he adds complex pornography, a serious art form which, while it uses the conventions of the lower forms, is marked by being "structured according to its own demands rather than those of its audience." In order to make these distinctions clear, specimens of the three varieties are included, though the book should not be thought of as a disguised anthology. The author is quite aware of the clichés, violence and the impulse to exploit and pander that characterize hard- and soft-core pornography; in fact, he can be quite devastating in his dissection of the latter, especially as it is found in *Playboy* and *Cosmopolitan*. In the end, however, all varieties are on the right track since all contribute, willy nilly, to the salvific thrust; even *Playboy* helps to make it clear that the pornographic imagination is "complementary to our better cultural values."

So what we have here is a kind of of unified field theory that relates the obscenity of the modern scene to the obscenity of literature, the central movement of which is towards erotic health and a better world generally. Michelson links his theory with the modern reversal of the traditional aesthetic of the good, the true and the beautiful, which for him has become the tradition of sentimental idealism. The corrective modern aesthetic, which is also the aesthetic of pornography, is built around the truth of the ugly, the grotesque, the obscene, the sordid. It confidently subverts traditional models and traditional decorum and thereby subverts capitalistic society that has assumed the old aesthetic for its own corrupt purposes.

Michelson's description of this modern "reversed" aesthetic is quite good and his use of it as a framework for his aesthetic of pornography is skillfully done. But it is ultimately thesis-ridden and needs to be put alongside Lionel Trilling's *Beyond Culture*, that superb examination of the aesthetic in which Michelson has so much hope. Trilling is struck with the extent to which this aesthetic is an anti-democratic, ascetic and even death-oriented impulse to go beyond the pleasure principle—to practice heroically a kind of spirituality that Michelson can hardly contemplate with much enthusiasm. This spirituality, says Trilling, "can scarcely be immune to irony."

Michelson's aesthetic may remind some readers of those old-fashioned nihilists who expected to achieve an anarchic utopia by intransigent acts of violence against a hopelessly corrupt establishment. They, no less than he is now, were optimistic naturalists. Thus when he tells that for de Sade a freely pornographic style is a "symbol of the free life," that de Sade's theme is political and moral liberty and that we

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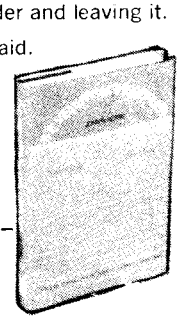

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would see this in his fictions if we but learned how to read their frantic hyperbole, it is all too easy for some of us to remember the arguments of the early apologists for fascism: that if we were not so fastidious about its extravagance of language and action (its necessary hyperbole) we would be able to see that its real theme was the protection of Western civilization against the Red Menace. Not that Michelson is soft on fascism; on the contrary, he sees pornography as a counterforce to it. It is simply that the century has taught many of us the folly of assuming that there are positions immune to Trilling's irony. Thus pornography, which in one perspective may appear to be man's hope, can in another and, as it may seem to us, more comprehensive perspective appear to be what George Steiner, in his important essay, "Night Words," has called "an onslaught on human privacy."

The limitations of Michelson's perspective can be seen in his defense of obscenities in the smut tabloids, which for him are no less virtuous than the obscenities of the Radical Left are for Marcuse. Since they force up from its comfortable depths the sentimentally hidden ugliness of our culture, they are "a mode of moral revelation." There is of course truth in this interpretation, but the effort to make it *the* truth results in a sentimental idealization of obscenity that obscures equally valid truths—that, for instance, obscenity is to a great extent the mere prisoner of the established "good taste" to which it over-reacts.

The strength of Michelson's perspective (which is contained in Orwell's *1984*) is that it makes it easy to identify the vital forces that are struggling for expression in pornography and obscenity and to avoid the mistake of trying to isolate them from cultural history. However, that perspective makes it easy to ignore (as Orwell does not) the ecological consequences of the human impulse to pollute, desecrate and debauch that is also expressed in pornography and obscenity. Unless you have faith in Michelson's perspective and in his mythos of animality you may suspect that the naturalistic future he aspires to is threatened most by the forces he believes will help to make it possible.

RICHARD EBERHARDT

JOEL ROACH

Oxford University Press, $8.50

BRIGID ELSON

It may yet become an ecological crime to publish doctoral theses; only God can make a tree but there are thousands of graduate students out there willing to convert his forests into wooden catalogues of facts about rat dung and poets' bank accounts. Roach's book on Eberhardt is only the latest raid by the gangs of free intellectual enterprise, characteristic in its tendency to dig up every possible fact, irrelevant or not. A repetition of this performance is unimaginable; the ground will be barren forevermore.

But then it was almost wilderness to begin with. Professor Roach's strange aim has been to write the biography of a poet whose life has been singularly undramatic. Apart from a harrowing experience in adolescence, watching his mother die of cancer, Eberhardt's chief struggle in life was to become an "Established Poet." When young he travelled round the world but once, and thenceforth spent most of his life teaching in prep schools and then working as an executive of the Butcher Polish Company, his wife's family's enterprise. His true apotheosis apparently commenced with his appointment, after twenty-five years of pining at the gates of Academia, to a temporary post at the University of Washington in 1952. From then on he was able to work solely as a teacher and a writer in various universities.

Now a significant fact here, and Professor Roach makes it very plain, is that the poor poet *didn't have a Ph.D.* when he got that first appointment. This is roughly comparable, in Mr. Roach's mind, with getting to heaven without being baptized. As one progresses through this book, it becomes

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clear that the professor has written an ode-cum-thesis in praise of a man who never had to write a thesis. If there is any emotion hidden in this work (a debatable point), it is envy.

It would be understandable if the writer had chosen a different task: an economical biography plus a lengthy analysis of the poet's works, or even a selection from his letters. Eberhardt has corresponded with a number of leading literary figures and the excerpts quoted are intriguing. Instead, we are given a summary critique of the poetry set adrift in a Sargasso Sea of biographical detail and literary chitchat, like the dates and locations of minor literary conferences and how many months he had to wait between various editions of his books.

Not that all the detail is irrelevant. It is amazing to learn that a good writer can try four years in a row and still not get a Guggenheim Fellowship, despite a goldplated list of literary sponsors, among them I. A. Richards, Auden, Ransom and Tate. And the poet's own obtuseness about certain practical exigencies in life is astonishing. At the age of 25, after seven years of higher education in the United States and England, he seemed to know very little about academic politics and how a prospective professor ought to go about getting a suitable post.

Perhaps the most informative sections of the book deal with Eberhardt's early life. As a child he was neither precocious nor unloved, and for a future poet he was strangely hearty and self-confident, more like a talented Tom Sawyer than a withdrawn Shelley or a wild Rimbaud. His parents loved him and he them, he captained his high school football team, and as a teenager he filled his diary with jingoistic anti-Kaiser sentiments. It is difficult to see any relation between this all-American potential Jaycee and the complexities of Eberhardt's poetry, nor does Professor Roach contribute much insight into how the transition took place.

The poet's early years also provide a minor object lesson on the relation between art and capitalism. Eberhardt's father was a mid-Western businessman whose considerable wealth was wiped out by the machinations of an embezzler when Richard was in his teens. This was at the time that his mother developed terminal cancer thus what had been a remarkably happy and secure childhood came to a disastrous close. It is tempting to speculate what Eberhardt would have done with his life and art had he inherited a fortune, since his struggles to find congenial employment shaped his life and disposition until middle age. In a very curious Afterword, the professor, defending the poet's work as mystical and profoundly optimistic in opposition to that of the "fashionable" poets of "existential despair," tells us that "the most significant aspect of the story of his life is that social institutions have allowed such a poet the freedom to develop." Surely the book's argument is precisely the contrary: social institutions (the educational system, the foundations, business) continually served as obstacles, in the poet's mind at least, to his growth as an artist and as a person. It is some measure of Professor Roach's sense of scholarship that he should spend so much time asserting one theory only to make an unsubstantiated and passing denial of it at the end.

In a recent interview W. H. Auden said that the relations between a poet's life and his work are either too simple or too complex to be recounted. The situation of Richard Eberhardt is a prime example of the former case. His poetry is of surpassing interest, and, as this book has amply proved, his life by comparison hardly at all.

New Testament Disunity

JOHN CHARLOT

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GEORGE MacRAE

One of the criticisms often leveled against biblical scholarship is its lack of concern, sometimes even its irrelevance, for the contemporary theological scene. That is the last charge one could bring against this challenging but sometimes irritating book. Yet reading John Charlot inclines the reviewer to see some merit in the customary caution of the biblical exegete. If this seems paradoxical, the paradox is not so much of our making as of the author's.

The book deals with a specific problem and its generic consequences. The problem is the existence of a long list of inconsistencies, contrasts, disagreements, sometimes contradictions among the various theologies of the New Testament authors. It is the problem of the theological disunity of the New Testament, and it is hardly a surprise to any serious reader of that canonical collection. The consequence, as Charlot sees it, is that a unified Christian theology is not only impossible but undesirable. Hence Christian unity, or even church membership, must not even aim at theological agreement but must positively foster diversity. As I read the book I vacillate between admiration for its frankness and frustration at its ambiguity.

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out the evidence for the disunity of the New Testament: textual (admittedly not a problem for the modern readers), historical (again more of a problem for the generations that preceded such modern methods of Gospel interpretation as form criticism), and theological. The last area is the most serious for the author, and of course for modern theology, since it concerns such vital questions as christology, eschatology, Christian life, and the like. The diversity is undeniable but Charlot overemphasizes differences in order to establish contradictions. I was ready while reading to take issue with many of his individual points of interpretation, but the next-to-last page of the book deflated me. There he allows that one could challenge them and even suggests his own disagreement with one such point. I am left, therefore, to wonder whether he has not overstated his case in the first place.

Yet the existence of some notable discrepancies in New Testament theological perspectives is a fact, and Charlot's extensive analysis of attempts on the part of interpreters and theologians to harmonize these discrepancies is illuminating. Interpreters have failed, sometimes naively, sometimes quite consciously, to discover or create a true unity. But does Christian theology stand or fall with the success of their efforts? One at least hesitates to agree that the only solution is as drastic as Charlot suggests. In the final part of the book he offers in general terms a theory of theologizing which is based on the acceptance of theological disunity not only as a fact but as a goal to be achieved. There is a freshness and optimism about it which is attractive, but I am not sure that the author himself possesses the realism to which he summons the Christian bodies. I should like in any case to propose three specific criticisms or questions.

First, there is a persistent and subtle confusion throughout the book, especially the last part, on the meaning and function of such terms as theology, faith, creed. In some instances these are identical: theology is not only the systematic and scholarly reflection of the thinker, but also every articulation of what anyone thinks or believes about God. Everyone is a "theologian," yet "theologians" seem to be distinct functional personalities within Christianity (e.g. pp. 225 ff.). This confusion is fundamental to what I consider the weakness of the book. Is it in fact the same thing to say that everyone's faith is personal and individual, and therefore distinct, and to say that no two people can share the same theology? Or that it is wrong even to try to share another's theology?

Secondly, the book dramatically lacks a sense of the church as a living body of people committed to an ideal not merely of mutual tolerance but of oneness in the body of Christ. This is a commitment, of course, not a given. It is an eschatological ideal as well as an object of our striving—and this no matter what brand of New Testament eschatology one finds meaningful, for none of them is totally realized eschatology. Christian theology is not merely a deduction from the New Testament but the striving of a living Christian community, or group of communities, to achieve formulations of faith that can serve their self-understanding before God and their mutual communication about God and about what man is and should be like under God. In this sense the New Testament is not a dead word but a living one interpreted in the community of faith, which is itself nourished by the community of theological scholarship. I do not imply that theology, especially in recent centuries, has always been what I am describing, but that there is an alternative to cultivated disunity.

Finally, what bothers me most in reading this book is that if I set theo-

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REVIEWERS

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logical disunity as a goal of Christian effort, I may be able to have a serene attitude toward the New Testament as a totality, but I cannot identify with the thrust of any of its theologians. There is no compromising St. Paul's urgent pleas for technological unity in the churches to which he wrote, and even the most consciously universalizing of the New Testament theologians, the author of the Fourth Gospel, is quite clear that oneness in relation to the word of revelation is the goal of Christians. It is one thing for Christians—even within the same church—to accept one another when theological unity is lacking; it is quite another thing to abandon formally the attempt to achieve closer and closer degrees of unity in theology. Of course this cannot be by freezing theological formulations and demanding assent to them by shotgun methods. Charlot is right in saying that "no church can demand theological conformity today" (p. 212), but must one go on to say that no church can even strive for theological oneness among its members? Does "realism" require us to abandon our goals?

The critical investigation of the New Testament should indeed be a liberating experience for the Christian. It should, for example, liberate him from the fundamentalist tendency (however sophisticatedly disguised) to think that one must be able to repeat conflicting New Testament formulations of faith as adequate expressions of our faith today. But it should not liberate him from the goal of oneness in Christ to which God summons us in his personal revealing Word.

CORRESPONDENCE

(Continued from page 227)

existing modes of Christian ministry. For instance, anyone who thinks that married priests will automatically bring an end to the clerical style (titles, collars, recitation of offices, etc.) might learn something by looking at the model presented by an Episcopal parish priest who is married (such as myself). Anyone who thinks that an absence of identifiable clerical symbols and independence from a hierarchy will necessarily lead to a more liberal clerical style would do well to look at the model presented by many Baptist pastors. This is not to suggest that these models represent inevitable patterns, but simply to point out that there are past and present examples of Christian ministries that are theologically and functionally similar to models now being proposed in the R.C. church and that it would be well to see how they have worked in the past and how they are working and changing now.

With regard to the distinction between the role of priest and the role of deacon, it seems that if either is to be a paid, full-time professional role, it should be the diaconate. The service of mercy and charity directed *from* the church *to* the world should receive the priority of material support. The proclamation of the Word and the celebration of the Eucharist could well, and perhaps even best, be presided over by a mature and respected member of a local Christian community, called and ordained to that priestly ministry, but maintaining his primary identity as a member of the local community.

Imagine, for instance, two or three small Eucharistic communities, each with a priest who is the liturgical and spiritual father but who is not in any way a professional church employee. Together, these Eucharistic communities could support the work of a full-time, paid deacon, assigned to their geographical area by the bishop. The deacon, with their material and spiritual support, would work full time as a servant to the world.

Such a deacon might well be trained primarily in what are now called the "helping" skills of social service, community organization and administration. He could also stimulate the Eucharistic communities in his service area by participating in the liturgy and preaching on a rotating basis.

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Eucharistic communities, he might or might not be married, wear a uniform, have a title, hold a degree in theology. He would be a man of regular and disciplined prayer, a constant and intelligent reader of scripture, and a good speaker and singer.

In short, the bishop and his deacons could be the pros, while the priest would be the "ordained layman" presiding over, but essentially a member of, the local, hopefully small Eucharistic community.

Finally, the clerical collar-title-breviary and life-style issue, is understandable but about as helpful as the great hair controversy now raging in the land. We Anglicans have sequestered, imprisoned and exiled each other in defending and attacking surplices and chasubles. I am not sure it's worth it.

(REV.) MARVIN BOWERS

Philadelphia, Pa.

To the Editors: A feeling of gratitude, seldom evoked for me by theological writings, was my response to Father Sloyan's article on the Diaconate [Mar. 26]. We have much that is scholarly and high but scarcely enough from the intelligence of "the deep heart's core."

I hope the women and men who are pressed to enter the diaconate may be able to do so if this is something they really value. Anything to lessen the offensive, self-conscious proclaimers of Jesus saves, onward Christian soldiers or even "I am the servant deacon" would relieve our neighbors of other faiths who have been so grievously offended by us, and help us to recover our own balance and grace.

J. D. Salinger spoke very effectively to the potentiality of the broad priesthood of the laity in his book *Franny and Zooey*. Zooey chides his younger sister, frantically pursuing religious experience, for missing their mother's own priestly action. "How in *hell* are you going to recognize a legitimate holy man when you see one if you don't even know a cup of consecrated chicken soup when it's right in front of your nose?"

Jesus did not deliberately stand out in his service, but for people of many different persuasions and for those like Zooey who could see, recognition was unavoidable. The heart's core consciousness of Jesus drew people after then, as the consciousness of the Christic does today. Is this consciousness better nurtured by setting aside a dualizing, small servant class from one that is served, or by the expectant searching in *any* gathering for the ones who by their "heart's errand" (Berrigan)—consecrate?

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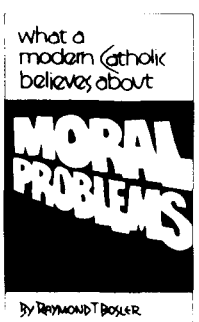

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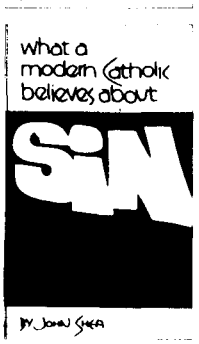

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